Volume XVI Chicago, Ill., June, 1939 Number 3

The Liberalist

SUCCESS

He has achieved success who has lived well, laughed often, and loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task; who has left the world even better than he found it, whether by an improved poppy, a perfect poem, or a rescued soul; who has never lacked appreciation of earth's beauty or failed to express it; who has always looked for the best in others and given the best he had; whose life was an inspiration; whose memory a benediction.

—Mrs. A. J. Stanley.

Published monthly by

The Peoples Church

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THE LIBERALIST

Preston Bradley ..... **Editor**
Grace Thayer Bradley ..... **Associate Editor**

Volume XVI Chicago, Ill., June, 1939 Number 3

THE CLOSING SERVICE

The first Sunday in June was a brilliant morning of sunshine, blue sky and warm summer temperature, when The Peoples Church held the closing service of the twenty-seventh year. The Church was filled with hundreds of loyal members and friends. The platform was decorated with large baskets of flowers, and there was a full choir.

The atmosphere seemed permeated with a feeling of deep appreciation—of such sincere friendliness and loyalty—as tho' each person wanted to show by their presence at this closing service their gratitude for the help the services had given them during the year—their real affection for Dr. Bradley—true appreciation of his work and the inspiration it has been to them—and over all a sense of regret that it was all over till fall.

A class of new members was received into Church membership in the early part of the service, then followed a Christening of very personal interest to Dr. Bradley. Upon anouncing that a Christening would take place Dr. Bradley remarked that the had married the grand-parents of this baby, he had Christened the mother, and had married the father and mother—and said he—"that is not all, wonderful as it is, but—this baby is about to receive my name, which he will carry through life. The fact is that the grandmother of this baby is my only sister, and the mother is my little niece whom I married two years ago in the little white Church which my sister and I attended when we were children, with mother and father in our home in Linden, Michigan." Mr. and Mrs. Thos. A. Harrison were god-mother and god-father. Standing in front of the baptismal fount the impressive service took place and the name of Preston Bradley conferred upon the son of Mr. and Mrs. Carl Lind. The babe smiled broadly at his minister uncle then over the shoulder of his god-mother who held him, looked at the vast audience—up and down from top balcony to first row,—seemingly a look of approval—as he did not cry, but smiled at everyone as he was carried out. He is six months old. The great-aunt of the baby, Mrs. D. S. Wilkinson, Dr. Bradley's mother's sister, was present. Mr. Paul B. Lind and Mr. Albert Lind of Detroit, grandfather and uncle to the baby drove over to witness the ceremony and Mr. and Mrs. Russell V. Judson, the other grandparents were also present from Linden.

On this anniversary occasion, the service closing the 27th year of his ministry, Dr. Bradley's address was forceful—yet intimate, dominated by his personal reactions, stating the purpose and character of his Church,—affirming loyalty to the ideals he has stood for against all odds.

The fine old hymn "God Be With You Till We Meet Again" was sung and there were many moist eyes. A note of sadness tinted the Doctor's voice as he pronounced the benediction—for as he said "we can never recapture this moment"—there are always changes—there are bound to be changes before we meet again at

the first service in the fall.

Dr. Bradley thanked all the organizations, the choir, organist and musical director, the staff of ushers, the Board of Trustees, Mr. and Mrs. Harrison, and the members for their friendship — their loyalty—and their co-operation. When Dr. Bradley left his pulpit he stood for an hour and a half shaking hands with those who stood in line to wish him God-speed for the summer.

Services will be resumed Sunday morning September 17th which will begin the twenty-eighth year of Dr. Bradley's ministry. —G. T. B.

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MEDITATION

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"Eternal and blessed Heart, we feel how utterly unimportant it is for us to articulate with our lips that which is upon our hearts this day. We are very grateful that Thy understanding does not demand such phrasing, that Thou art omnipotent, omnicient and omnipresent and because of that Thou dost know and see all that we are, and words are unnecessary, but we want to express on this significant and auspicious day for us our gratitude for life, for the opportunity of the years, for the loyalty and love and affection of those who are very dear to us. We are grateful for all this and we want this moment to be one of dedication, dedication on the part of every member of our Church and every officer connected with it, and every official of every organization. Might we all dedicate ourselves to a high expression of loyalty and love and service in behalf of everything which our Church is trying to do and be. And whether the years which are left are few or many, help us to face those years with a courage and a fortitude of patience and faith such as we have never had before.

And all during these past years and this past winter where this service has gone, to every human heart, our "shut-ins" our ill, our blind, those who are being hospitalized, those who are in jails and institutions, the myriads who have never seen this Church, have never been in it, but because of the opportunity of the air feel that they are a part of it, garner it all up this morning, every life, every heart, and as we integrate all of these results, may they inspire the heart and mind of the pastor and people to go forward, into a world of such uncertain and uncanny change that whatever is to be, this Church, like a beacon light, shall hold aloft the light of liberty and freedom for all mankind. May our doors always swing outward, may our threshold be high enough to keep out envy and malice, and may it be low enough to admit every person of the earth, of every color, of every creed.

O, infinite Truth, might there be an institution that, amidst the chaos and the wreckage created by hate and avarice, shall not succumb to the transitory passions of the hour, but on the rock of idealism and purpose keep its foundations strong and its wails firm and its philosophy rational and its religion universal!

We reiterate with a devotion of the years, we renew with the heart of youth, the great pledge of the past, and so as we turn our faces toward the future, for millions, may this Church increasingly become that which means life to them, life to all, and then without creed, without hierarchy, without officialism, without any of these things, we all become nevertheless the true Church of the living God, a Church concerned in the living man and man's right to live well!

May this be our dedicatory prayer as it is spoken in the memory of the prayer perfect:

'Our Father who art in heaven," etc.

"MY PHILOSOPHY OF LIFE"

Sermon by Dr. Preston Bradley, Pastor of The Peoples Church of Chicago, June 4, 1939

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"Anniversaries are always important occasions. Of course, much depends upon the anniversary observed, but when I come to the talk of the morning which is in my heart to present to you on this occasion, I feel that there are certain aspects of it that are dominated by my own personal reactions which are of almost such an intimate character that, perhaps, they ought not to be publicly expressed at all.

I have said on another anniversary occasion that it was the purpose of an anniversary not only to affirm a past but also to predicate a future. Now, when one has occupied a position of pitiless prominence before the people of this country and city for the past 27 years and has had the opportunity of being an influence in the lives of men and women, there is a terriffic sense which sometimes almost deepens into a burden, that which we all think of as a sense of responsibility.

Of course one ought always, whether one has a large or small opportunity of being a lessor or important factor in the creation of public opinion, or in the influencing of human lives, one ought always to keep a tremendous sense of responsibility, and have one's sources so undefiled and be so utterly honest in the effort to produce with accuracy and with sincerity the thoughts which one has, that you cannot too constantly bring yourself up with a start every little while with a deep awareness of that responsibility. And in a city where statistics show—and these are true statistics of the situation in the City of Chicago—the average pastorate of a clergyman in his Chicago Church is only seven years. About seven years of activity in the Church in the City of Chicago is enough to either break a man, both his heart and his spirit with the challenge, or else to recreate the man with such a degree of efficiency and spirit and purpose that he refuses to be broken and continues to go on.

There are many aspects of the ministry that I think probably are more discouraging than come to any other of the professions, because, as a rule, the minister is taken for granted. He is labelled as a profession, he has a profession, he is a minister, and no matter what kind of a minister he is, or to what denomination he may belong, he has a certain identification, and immediately there is a certain psychological attitude toward the minister. This, of course, has its roots deep down in the professional relationships of the past, but people often think of the minister as one they rather take for granted.

Then, of course, there is always the associated relationship toward the minister of the public feeling that he is their servant and that he belongs to them, and because he does, they do not hesitate to dictate in every conceivable manner and under every possible form that he very largely conform himself to what they choose to make him. It is not only a minister which makes a church, but the church makes the minister as well, and surely no man of my acquaintance has been more fortunate than I in the relationship which I have had with this Church and these people for 27 years. I do not think that it requires a very penetrating or analytical attitude when we look back across 27 years to recognize that no institution or personality can possibly survive in this kind of a complicated and intricate position which the world is in without a great dominant motif.

The thing that keeps men and

women alive, and keeps institutions alive, and keeps everything operative, is PURPOSE. There must be a reason for the thing, and there is no better time to examine the purpose than in moments like this. This Church could not have survived the vicissitudes of the past, and it cannot survive the changes of tomorrow unless we keep consistently and clearly and concisely right in front of us the purposes and the designs and the patterns for which the Church stands. Every man must do that, every institution and every individual must keep vividly alive the reason for their lives.

Why am I in the ministry at all? Why does this Church exist with its problems and its anxieties constantly before us and its constant ambition to live and project itself as an institution in the city, and with the opportunity of the radio throughout the Middle West? Well, this Church was born under the inspirations of a great ideal, and this pastor entered this pulpit under the same imperative; that ideal has not wavered one solitary fraction of an inch from the beginning, and that pastor has never deviated, except under the compulsion of re-thinking more sanely and more analytically the problems with which he was faced and the issues with which he was confronted in the changing of the years, and that purpose can be stated quite simply.

I am being asked constantly everywhere I go, 'Well, what is The Peoples Church, is it another denomination?' 'No, it is not another denomination.' Is it a Church of the same corporate quality as the Methodist, Presbyterian, Roman Catholic, or any other Church?' 'Yes, it is just that kind of a Church.' This Church has a legal identity as a religious corporation, and under the law of the state and the land is as legal a Church as any Roman Catholic Church, or any Protestant Church in the City of Chicago. Our Church is a Church and we operate under the imperative and under the motivation of some of these basic and fundamental ideals.

Now, why the Church at all? And what is the philosophy back of the Church and its pastor? This is where I must become intimate.

Three things have dominated my life, my thinking, my attitude, my hopes, my dreams, my ambitions, and during the past week, as I was preparing for this morning's address, I tried again and again, traveling by train across the country and sometimes too tired, too weary at night to sleep, I tried to think over in my mind if there are any motifs that cannot be identified with one of these three dominating imperatives, and I could not find them. I never remember the time when I did not want to be a preacher. It was my first love, my earliest ambition, and my sister, who is in the congregation this morning, and my dear auntie, will remember that as a little boy I used to go to the village cemetry and out there in that little cemetery I can take you to a monument today, for there is a monument upon which had been carved out of marble, an open Bible, and the monument was just tall enough for me to stand behind it, and I used to get my sister and her friends to bring their dolls out to that cemetery, and they would be seated with the dolls and my playmates in front of me as a congregation, and I would stand back of that marble monument with the open Bible and preach a sermon to them. Needless to say, they did not always stay through, and needless to say, the offering was never consequential. But I never remember when I did not want to preach. And then, I also remember that I never have any awareness of a time in my life, in spite of any external emphasis or associations, when I accepted the orthodox idea of religion. No matter what I was, or where I was, I never, in mind and heart, was

orthodox. I never could accept a religion that based its authority upon an innocent man suffering for the guilt of another, and I never could wrap my enthusiasms, never, around an interpretation of a plan of religion or salvation that would shut anybody out from the face of God. I have no definition of God today; if I had I would limit Him and then He would not be God, but the only thing I have to say of my philosophy of religion is that I think of a great Power behind the whole cosmos of life, behind every smiling flower and every crooning baby, behind every star, behind the heart of every friend, behind this whole universe there is operating a great Power, and that I must relate myself to that Power so that I can share that Power in my own life. That is the very kernel, my friends, of my religion.

I cannot accept the creeds, I do not accept the atrocities and intellectual assassination that is associated with so much religious philosophy. I cannot, and for 27 years, in this fine Church, which you have given to me, never once in all of these years has any officer of this Church, ever come to me, and rarely has ever any member come and said to me: 'Doctor Bradley, you cannot say that in your pulpit.' Many of my official family and many of the members of this Church will heartily disagree with me many times, and I should be ashamed of them if they did not, but they have always said to me: 'That pulpit is yours, and you need not speak what we think, and you need not talk as we might want you to talk, that pulpit is FREE, you go ahead with your preaching!'

I am grateful for that, more grateful, my beloved Board, than I can possibly express. You would have killed me if it had been otherwise. I, from the beginning of my life, was never designed or born for cages or cells. I would die if I were confronted with an imposed authority of dictation as to my utterances, or my life. I am grateful for that freedom. And the three things that have held to my philosophy right straight through are:

First: Never for one moment, not a second of time in all the past 27 years,—two years before the outbreak of 1914 did I come to this Church, then those awful 4 years to 1918, and those 11 years between 1918 and 1929 which was an entirely different era and through which I had to stand and preach, and often to stand alone at the expense of at times almost wholesale criticsm, when for the last 5 years of that tragic era that ended in 1929, I stood Sunday after Sunday, and Sunday night after Sunday night, in this pulpit and asked, and begged, and pleaded for the 'Powers That Be' to so shape the economic destiny of our America and our American people, to stop the coming of what I knew and preached would be inevitable economic disaster. You remember those days! But 1929 dawned, and with it the collapse and breaking of the economic and industrial life of the people, and then a new era, an era that we have not yet closed, was inaugurated, and yet through every day, and every hour, and every year, as friends have come and gone, and people have come in this Church, and some of them wearied of it and its ideals and have gone to other churches, for all of which I am grateful; I have said it repeatedly and shall say it again and again, every person should go to that church which feeds the hunger of their souls. That, I believe in. Never for one moment under compulsion, no person will ever be urged, invited, begged or pleaded to remain in The Peoples Church of Chicago. When you are ready to enter, you are welcomed; when you are ready to leave we shall say' regretfully but without apology, 'Goodbye.' That is the only way in which this freedom and this enjoyment of liberty can be preserved for us all, and never for one moment or a solitary second of all these years

have I ever, as vile as humanity can be, as vile as nations can be, as awful as man can be in the application of his fine intellectual and scientific ability to those forces of destruction which bring sorrow and death among the crews of the submarines and at the automobile speed races at Indianapolis. (Imagine man using these fine brains in processes of his own self destruction!) And yet in the midst of all that is happening in the world, the coming and going of the nations, empires, dictators and presidents, all of the economic and industrial upheavals of the earth, all the burdens and sorrow and sadness and tears, and everything which we have had to contend with, never once have I for a moment doubted that man had within him still the potentiality to do something better and finer than he has ever done! I believe today as I never believed it before, that there is not enough force and hate and tragedy, and poverty, and corruption and graft and vice, there is not enough of it, if you put it all together, to destroy the potentiality of man to make this world a better world for everybody in it! Man will do that some day! I am just hanging on with that hope and with that dream and with that ideal! Of course, we are going to do it SOME DAY. We are going to do something with these fine brains of ours besides creating bombs and submarines and all the rest of it. Some day we are going to take these brains and the sciences and we are going to apply a scientific program to the great social sciences of the earth and man is going to take his mighty intellect to BUILD GREAT INSTITUTIONS AND AGENCIES WHICH WILL MEAN PEACE AND CONTENTMENT AND OPPORTUNITY FOR ALL PEOPLE EVERYWHERE IN THE WORLD! SOME DAY! I may not live to see it, but in a far-off day when it dawns, I would like, in some little obscure corner of that great Temple of Man, when national boundary lines are smashed, when barriers are broken, when passports are the remnants of a pagan age, the name somewhere of The Peoples Church of Chicago, which through thick and thin, through good and bad, through prosperity and poverty, stood firm in its belief that MAN WAS GOD, and that man can remake and rechange and transform a world when the **God Powers of Humanity and Love take possession of the heart of man!** That's the gospel and the only gospel of this Church, THE POTENTIALITY AND THE POWER OF MAN.

The second thing that I have held to and anchored to with every drop and every ounce of energy that I could possibly summon into my body during these years has been this fact: That I should never, publicly or privately, contribute to the world's sorrow by attacking or criticizing any individual because of their color or their race. We have stood for that too, and ladies and gentlemen, it is going to require more courage to stand for that in the next 25 years than it has in the past 25 years. It is going to mean much more to take that position tomorrow than yesterday, when millions and millions of people on this earth, and thousands and thousands of hopeless and helpless little babies, when thousands of people are hurt and scarred and torn because of their race, or their religion, or their color, this Church and its pastor at all costs and at all hazards will stand opposed to racial, religious hatreds and intolerance, and if you, or any member of this Church falls a victim to the lies and vicious propaganda, of which the Dies Committee, thank God, is telling you the truth, if you fall a victim to your hates and prejudices against, and mutilation of, the ideal of brotherhood of man, then automatically you place yourself outside of this Church. You should never come into it again and you should never darken its doors, for this

Church shall never preach hatred of any man, woman or child because of their religion, or their race. If the time ever comes in the uncertain tragedies of tomorrow when a prison cell or a concentration camp or the loss of this pulpit faces this pastor, then you will see me in a concentration camp or in a prison cell, I would go to jail, to my death and leave this pulpit forever before my heart will be a heart of hatred of my fellowmen! That is my position, ladies and gentlemen, and we might just as well get it clear and straight.

And the last and final thing, and O, I regret exceedingly that I have not more time to express all that is in my heart this morning, but the final philosophy of my life which, after all these years, I now gather up and weave into a pattern upon the loom of whatever is left of my life—I do not know whether it is to be long or short, but I do know that for more than 20 years I have done more than two men's work. I have been giving of my body, soul and mind at the rate of sheer exhaustion. Without the opportunity of the out-of-doors to store up the energy that comes from the sun, earth and sea and the stimulus that comes from foreign nations and foreign visits and all the rest, I could not possibly do what I am doing, but the last and final thing which I want to say to you is that during all the years that have passed, and for all the years that are to come, I have had and will have a basic love in my heart, and in its relationship to individual people is the very kernal and the very key of all my philosophy of religion and life. I love people. I just love people, and my only regret is that I have not enough bodies and enough time to go all the way around to everybody, because in every human being I recognize a spark of God, a spark of His Power. I said it once and I had many letters thanking me for it, perhaps there is someone here this morning that did not hear it, THERE ARE NO UNIMPORTANT PEOPLE TO ME, every individual in this great congregation this morning and every person on the air, and every person alive, is IMPORTANT! Your life is important, the most important thing in the world is YOU, and YOUR LIFE.

And now as we face the future, let us face it by the reaffirmation of these motifs and this philosophy.

I wish I could be perfect, but I am not. I wish I could always preach a sermon that would please everybody, but there never was a preacher yet that could do that. Anybody is bound to say something, and is bound to do something that everybody cannot like, and yet for the gracious and unprecedented opportunity, please accept from my heart my gratitude.

The years to come, what years they will be! Mark my word, July will be the most important month of the past year, mark my word,—July. Nobody can anticipate the winter. It might be five or ten years. What years for the Prophet of God and the Apostle of Humanity to stand and thunder from his heart those creative and constructive ideals which will help humanity! I solemnly pledge myself in this sacred spot, and it is sacred to me, that no matter what those years bring, no matter what they bring, that as long as I have strength and breath and utterance, I shall stand here trying, with my limitations, to lift humanity toward the stars, that every person who honors this Church and me by coming here, shall go back into the city, back to their office, to the field, back to work, back to the factory, with a grip upon life and a firmer determination to live that life triumphantly and live it well! I I shall have no enemies, I have not an enemy in the world, not one! O, there are plenty of people who do not like me, and there are plenty of people who may cri-

ticize my preaching and criticize me, but I, I—did you notice what I said—I have not an enemy in the world. I do not know of one soul whom I dislike or hate, I cannot afford that. I have been hurt, I have been crushed. I have been defeated, I have had my heart broken, I have suffered just as greatly and deeply as any person in this audience or listening, but through it all I have not permitted hate to have entry into my heart. I am going to keep on loving folks, and loving the earth, and loving God, and loving my dreams, and loving my ideals, and whether it is sunshine or shadows, whether it is night or day, whether it is defeat or victory, when it is all over there shall be no regrets. Amen."

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SUMMER ADDRESS

Dr. and Mrs. Bradley are always glad to hear from their Church friends during the summer months when they are spending the vacation time at their cottage on their beloved island, in Lake Vermilion in Northern Minnesota. Dr. Bradley is in greater need of rest and a play-time than ever before, where he will not have to make addresses—not have to preach or lecture,—not catch a train or live on schedule, but where he can rest—relax—fish—read what he wants to and when he wants to—sleep when he is sleepy—eat when he is hungry—commune with Nature—that best of all teachers to build up one mentally, physically and spiritually.

The Liberalist will be sent to press promptly every month so that all subscribers will keep in touch with Dr. Bradley and any Church news in that way. The Church office will be open daily during business hours except Saturdays throughout the summer months. Rev. Henry Clark who has been the summer assistant minister for several years past will be available for funerals, weddings, Christenings, and will also call upon the sick when asked to do so.

Mr. Clark can be reached through the Church office and appointments made by the secretary Mrs. Harrison.

Dr. and Mrs. Bradley wish for all their friends a pleasant, health-giving inspiring summer. May everyone get out into the open as often and as much as possible, even if it is no farther than the forest preserves (which are grand spots to rest from the city, to breathe freer air and receive the benediction and quiet shade from the trees!) or the city parks. Try to live as simply and carefully through the hot weather as you can. Build up strength and pleasant thought, and be ready to renew your interest in the Peoples Church when the activities and services open in the fall!

The summer address for Dr. and Mrs. Bradley will be "Arden Lodge", Tower, Minnesota. (St. Louis County).

Good-bye and good luck to every one!

"God be with you till we meet again!"

The Editors.

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DR. PRESTON BRADLEY KEPT THE FOLLOWING ENGAGEMENTS DURING THE MONTH OF MAY, 1939

1—Meeting, Board of Directors, Chicago Public Library.
Address, Hemenway Methodist Episcopal Church, Evanston, Ill.

2—Meeting, University Club Luncheon.
Address, Chicago Dental Society, Del Prado Hotel.

3—Address, Ruth Lodge for Crippled Children.
Address, Sauganash Community Church, Sauganash, Ill.

4—Address, Oak Park Lions Club, Oak Park, Ill.
Address, Elgin Friends of Chicago Junior School, Elgin, Ill.

5—Address, Dewitt Clinton P.-T. A., Clinton, Ill.

7—Service, Peoples Church.

Address, Harvard Cong'l. Church, Oak Park, Ill.
Radio Address, WBBM

8—Address, High School Auditorium, Plymouth, Wis.

9—Meeting, Anti-Defamation League.
Address, Emanuel Methodist Episcopal Church, Evanston, Ill.

10—Meeting, Board of Trustees, Peoples Church.
Address, Men's Club, Sinai Temple, Chicago.

11—Meeting, Standard Club of Chicago.
Address, Tri-Mu Class, First Presbyterian Church, Gary, Ind.

12—Radio Record, W. C. F. L.
Address, South Branch Oak Park Library, Oak Park, Ill
Address, Memorial, Loyal Order of Moose, Chicago.

14—Service, Peoples Church.
Address, Warren Ave. Cong'l. Church, Chicago.
Radio Address, W. B. B. M.

20—Address, Daughters of the British Empire, Congress Hotel.

21—Service, Peoples Church.
Address, Forest Home Cemetery, Columbia Post, G A.R.
Radio Address, W. B. B. M.

22—Address, District Convention Rotarians, Sturgeon Bay, Wisc.

23—Address, Men's Club, Peoples Church.

24—Address, Northern State Teachers' College, DeKalb, Ill.
Address, Amelia Earhart Memorial Dinner, Army and Navy Club.

25—Address, Michigan Congress of P.-T. A., Sault Ste Marie, Mich.

26—Address, Honors Award Presentation, Senior Class, Sault Ste Marie, Mich. High School.

28—Service, Peoples Church.
Address, Masaryk Memorial Center.

29—Address, Men's Club, Galesburg, Ill.

30—Address, P.-T. A., High School, Mendota, Ill.

31—Address, High School Commencement, Polo, Ill.

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WEDDINGS

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May, 1939

1—Frank W. Foppoly and Catherine Harrington

6—Harry M. Spahn and Elsa Peterson

6—Miller Munson and Henrietta Smart Pierce

6—Andrew J. Barry and Laura Nicke

7—Eugene Steinbroun and Harriet E. Slominski

13—Matthew J. Van Leenwen and Jean L. Emrich

13—Walter R. MacGregor and Edith Liss

20—Glen Roberts and Charlotte Boyd

21—Leo Burman and Hildur M. Flodin

23—John Benge, Jr., and Florence H. Gorsky

27—Julius Stanger and Rosamond Fixmer

28—William Frecking and Clare M. Bloyel

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FUNERALS

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May, 1939

8—Mrs. Marie E. Hammond, Interment, Rosehill

10—G. H. Miller, Interment, Woodlawn

11—George P. Mankle, Interment, Rosehill

11—Henry A. Herr, Interment, Memorial Park

23—John P. Maynard, Interment, Memorial Park.

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THE FOLLOWING PERSONS WERE PUBLICLY RECEIVED INTO THE MEMBERSHIP OF THE PEOPLES CHURCH OF CHICAGO, May 7th, 1939

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Mrs. Vanita Cochrane, (from St. Paul's Evangelical Church) 1656 Olive Ave.

Mr. and Mrs. Wm. Cosgrove, Round Lake, Ill.

Mr. Arthur D. Craig, 3485 N. Clark St.

Mr. and Mrs. Victor Dahl,
6931 Woodlawn Ave.
Miss Lucille Larson,
3741 N. Sacramento Ave.
Mr. Rudolph Meyer,
5127 N. Drake Ave.
Miss Dorothy Olson,
2435 Winona Ave.
Mrs. M. E. Stockenberg,
3741 N. Sacramento Ave.
Miss Jeanne Wendland,
1656 Olive Ave.
Mr. Robert Wendland,
1656 Olive Ave.
Mr. F. M. Wilson,
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• • •

CHRISTENINGS

On May 14th, Mather's Day

Phyllis Marie Jakobi, daughter of Mr. and Mrs. Arthur Herman Jakobi.

James Stuart McCormick, son of Mr. and Mrs. Elmer McCormick.

Victoria Willis, daughter of Mr. and Mrs. Richard Heiss Willis.

•

On May 28th, Memorial Day Service

Mary Lee Byers, daughter of Mr. and Mrs. James Byers.

• • •

ADDRESS CHANGED?

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Have you moved this spring? If so you will greatly help the Church Secretary by sending your new address and phone number to the Church Office, so that the mailing list may be corrected. By not notifying the office of change in address there is considerable loss in mailing cost to the Church. We are sure you do not intentionally do this, but just neglect doing it till you have "time." Will you please give it your attention now—even a postcard will do—it will only take two minutes! We will appreciate this co-operation, and you will receive your Church mail. Thank you!

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"The purpose of the church is to deal in plain terms with the supreme things in human life as measured by the rational conclusions of science and history. It seeks to promote a conception of nature, history and the meaning of life in accordance with the facts of experience and with the progress of growing knowledge. It is essentially religious, not in the traditional but in the scientific and ethical sense of the word. It regards religion as spiritual energy directing itself toward the enrichment of the individual life and the perfection of the social order. This church assumes the right of every one to think his or her own thoughts, and expects the greatest progress to follow from entire intellectual liberty and perfect freedom of judgment. It welcomes to its membership all who wish to co-operate in making a world which shall be enlightened by knowledge, guided by reason and animated by good-will."

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